Investigating the Causes of Political Crises in the Achaemenid Kingdom from Consolidating Power to the Deterioration and Destruction

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Abstract

The Achaemenids are one of the most powerful and lasting dynasties in ancient Persia, founded by Cyrus the Great. The territory of this dynasty was very wide, extending from the Sind Valley in India to the Nile in Egypt and the Benghazi area in Libya today and from the Danube River in Europe to Central Asia. In this vast state, many tribes lived in their own customs, and maintained their own state and ethnic culture. In fact, the country's most important characteristic was respect for individual and ethnic freedom and the respect for law and order, and the encouragement of indigenous arts and culture as well as the promotion of commerce and art. This authoritative and widespread government process continued to evolve to a point where the dynasty led to the collapse of this powerful dynasty. In this paper, the authors' efforts are about providing a consistent answer to the question what is the most important reason for the collapse and annihilation of the Achaemenid kingdom? The hypothesis that authors will experiment with the methodology of historical sociology and the use of written and librarian resources will be based on the principle that the causes of tyranny, injustice, racial and religious discrimination, the change of military status and the Achaemenid Kings' nationalist veins were confronted with widespread protests and revolts. The findings of the paper, based on the theory of political instability, David Saunders, confirm that the change in the political regime includes changes in norms and laws, the occurrence of successful coups and the change of military status on the one hand and the challenge to the political regime and government including riots and political rallies, unsuccessful coups and deaths from political violence led to the collapse and decline of the Achaemenid government.

Keywords: Achaemenid, Consolidation of Power, Legal Separation, Political Instability, David Saunders

Introduction

The concept of political stability is one of the most important and fundamental terms and concepts of political science, and especially political thought [1].

In general, the concept of stability and instability is identified with four characteristics. The first characteristic, value and normative, and the second characteristic, is relative. The third characteristic is the degree of affinity and distance from some characteristics and the fourth feature is timing. In its operational definition, some mean the order in the course of political interactions, some in the sense of political institutionalization, some predictable political behavior, some of the other continuity and continuity of the political system, and some in the sense of the absence of violence, some in the sense of The existence of a regime of law, a group means a lack of structural and other changes in the sense of a combination of previous topics have received a special attention. In general, the definition of stability, while not having conflicts with transformation, must also entail the survival of the system [2].

On the other hand, one of the most important results of political stability can be found in the concept of legitimacy. In other words, governments that somehow succeed in creating legitimacy will also have good gains in stabilizing the political system. Thus, in the political term, the legitimacy and political stability is unique being in which the leaders and rulers of society can come to power with the public beliefs or the majority of society people at a given time and place which result of this belief is in the right to command for leaders and the duty to command members of society with citizens. The root of today's use of the legitimacy word goes back to the middle Ages. Before that time, however, the word righteousness was meant to be true in the writings of philosophers and thinkers. The essence of legitimacy at that time has been around removing chaos and establishing order and stability [3]. Therefore, the legitimacy and political stability in the theologians' discourse was placed in a state of sanctity and a connection to the divine domain. While legitimacy in contemporary times, especially in Western political literature, indicates the satisfaction of citizens with the authority of government and, in other words, the acceptance of government with citizens [4].

One of the dynasties of powerful governments that reigned in the history of Iran was the Achaemenids. The dynasty was named as the

world's largest empire in terms of the world's population, in which more than 49 million people from the 112 million world population lived in this empire. In the era of the Achaemenid kings, about thirty different nations were under the banner of this empire [5]. The way of governing this dynasty has been such that religious and racial tolerance and religiousness are its hallmarks. For this reason, a very important part of the forces under the reign of this dynasty was informed with the satisfaction of the Achaemenid kings [6].

Another approach to political stability and the growing development of power among the Achaemenid kings has been the concept of Farrah Izadi, which is somewhat derived from the religious shackles of Ahura Mazda. In fact, the concept of Farrah Izadi was a concept that established the legitimacy of the Iranian kings. Farah Izadi, as a concept that considered the kings as representatives of God in the earth, allowed them to rule. Therefore, the central state of the discourse of the kingdom in ancient Persia is the presence of the king as the representative of the gods on earth and the organizing people's lives based on the wishes of the gods, so the king is the ruler of the laws of the gods on earth. In this discourse, the kingdom finds the divine origin through the religious worldview to guide the affairs of the world. In the texts of the Achaemenid kings, they attribute victories and great deeds to Ahoura Mazda. The King is the epitome of Ahura Mazda and the gods and their behavior is the shadow of the exemplary sacred and generally pious human being, the sacred caliph on earth. As stated in the Pahlavi treatise on the Matikan Yosht Fryan, the King is the closest to Ahura Nazda and Amshaspandan [7]. Meanwhile, it is worth noting that the Achaemenid government was the first example of a centralized empire that did not compete before and even 200 years after its founding. Hence, it is important to know why this government that has remained stable for more than two centuries and it has once been extinct. Another interesting point is the importance of this study for the development of national studies on good governance. It may be possible to obtain a historical basis for assessing the validity and selection of good governance by studying its favorable structural and behavioral dimensions and characteristics in the cultural, political, and economic area of society, especially in the Kamyai and Firuzi periods.

With this brief overview, the present paper tries to explain the reasons for the collapse and annihilation of the Achaemenid Empire. In other words, in spite of the broad tolerance of racialism and respect for the traditions and culture of the various ethnic groups that survived this dynasty, and despite the realization of relative justice, why did this dynasty evolve and degrade? And why this empire did not to protect the glory of Cyrus the Great and his its authority?

Research Method
The hypothesis of this paper has been tested on the basis of historical sociology and research data has been gathered based on the library and internet methodology. The methodology of historical sociology of epistemology, tools and feedback of a phenomenon is examined [8]. For example, in order to investigate the causes of the consolidation of power or the decline of the Achaemenids, using this type of research method, the approaches and tools that led to the consolidation of power and the subsequent political instability in the rule of the Achaemenid kings, and the feedbacks of this instability were scientific analyzed. Therefore, the authors have used this approach to dynamism of readers' minds and better and better understanding of the reasons for political instability in the political system of the Achaemenid kings Therefore, the authors have used

this method to understand the readers' minds and to better understand the causes of political instability in the Achaemenid kings.

Previous Works
1. Shoja Ahmadv and, Mohammad Ismail Nozari, and Nima Jebrayeli, in a paper entitled Understanding the Evolution of the Myth of the Farah Izadi from the Sassanid Era to the Islamic Era, first raise the issue that the Farah Izadi myth is one of the most important pillars of ancient Iranian political thought and thought and one of the main components of the concept of the ideal king. This myth had the legitimacy of political functions, gradually undergoing a semantic evolution. The main question of the present study is what was the mechanism of this semantic evolution and content transformation? In this paper, this issue is examined through an analytical-conceptual approach based on empirical and empathetic understanding of the historical evidence under the conceptual sociological approach. At the same time, the conceptual framework of Austin's theory of speech action and the sociology of meaningful action is based on Peter Winch's views on data collection and library methods. As a result, the Farah myth, within the framework of the Sassanid Era cultural rules, possessed cosmological, mythology contents, and social meanings with a collapse of Sasanian to revitalize its political functions, while losing many of its social functions and consequently not deep social understanding has undergone various changes in terms of form and content.
2. Shoja Ahmadvand and Hossein Amanloo in an article titled "Recognition of the Discourse of the Shah's Identity in Ancient Persia ", tried to recognize King's identity in the political thought of ancient Iran using the method of discourse analysis. The authors initially argue that the foundation of ancient Iranian political thought is based on the principle of the heavenly order and the political model of the political system, which is based on the idea of the affairs of the people on the basis of the ideal of ideal king as the agent of the implementation of ideal intentions. Then the authors continue to believe that the Shah, in ancient Persia, executes the most perfect people and the representative of the gods on earth, heavenly laws. This paper addresses the question of how the ideals of the ideal kingdom identity in ancient Iran should be used to guide the Iranian city in such a way as to be a viable community of examples of paradise. The hypothesis of the paper is that this identity is characterized by attributes such as ferah, race, justice and righteousness, religion, virtue, wisdom and rationality, authority and courage, articulation, centered on the central state, that is, the king has been stabilized as the representative of the gods on earth.
3. Rouh Allah Eslami in the article entitled "The Pathology of Legitimacy in the Political Thought of the Achaemenids (Content Analysis of the Inscriptions)," believed that Pegah has devoted a history of humanity to the politics of Iran, and they have been the subjects of looting, war, violence, Insecurity, instability, rioting and aggression have led to development discourses, tolerance, truth, morality and human rights. The Achaemenid dynasty, according to Ibn Khaldun and Hegel, is the beginning of human rule in human history. In this paper, the author tries to answer the question by analyzing the inscriptions written by the Achaemenid period, who, with what features, has the right to rule in this dynasty. The collection of inscriptions in the Persepolis, Hamedan, Shosh, Bisotun, Khorasan, Egypt, and so on that have recorded the statements and statements of the Shahans such as Cyrus, Darius, Cambyses, etc., are the source of the first and the direct direction cognition and critique of Iranian political thought is considered. Who should be governed by what indicators should govern the state of the Earth, which has

half the residential area of the planet. In this paper, the technical aspects of the Achaemenid rule pyramid are critically examined, in order to analyze the unknown and highly persistent nature of Iran's political thought.

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4. Seyed Asghar Mahmoud Abadi in a paper titled "Darius, the chosen King of Ahura Mazda," firstly points out that when Darius Achaemenid, after tremendous struggles with the geomat of the Magi, and the seriousand decisive encounters with the claimants who demanded a change in their situation and The Achaemenid government came out victorious. In its first report on the vast and overwhelming rebellion, which was published in Bisotun of Kermanshah, it was designated as the official and lasting document for the Prophets. It was chosen by Ahura Mazda. The author continues to ask what motivates Darius to pass on such a new, enlightened message to the people of his time and the future for the first time in Iran. Some historians have called him Zoroastrians, and many have also looked at the subject with ambiguity, and some have also taken Darius not a loyal and loyal Zoroastrian, but a serious politician with a military and violent figure and a developer, and eventually a well-known and efficient businessman. However, why Darius calls himself the triumphant and great triumphant Ahoura Mazda is not clear. The present paper tries to answer this question somewhat from within the political complexities and social unlocations and religious struggles of that time.

5. Avram Shannon in a paper entitled "The Achaemenid Kings and the Worshipof Ahura Mazda: Proto-Zoroastrianismin the Persian Empire ", while outlining some of the features and characteristics of the Achaemenid Empire, addresses the position of religion. The author then raises the question that what were the most important differences between the Achaemenids and their predecessor empires in terms of religious. Finally, the author, noting Ahura Mazda's important position, emphasizes that the Achaemenids, by resorting to the Ahurai religion, gained considerable credibility and legitimacy, and subsequently promoted this religion and expanded their monarchy. Thus, according to the author, the Ahurai expanded the power of the Achaemenid Empire, and on the other hand, the Achaemenids became the most important proponents of this religion. Finally, the author concludes that the Achaemenians were one of the most important powerful dynasties in the world to establish a bilateral relationship with religion.

6. K.A. Idealji in a book entitled "FAROHAR/FRAVAHAR, What Does It Represent Using Icons and Symbols in ZORO ASTRIANISM?" In five chapters, examines the impact of symbols and inscriptions on the development of the power and stability of the Achaemenid kings. The author first deals with the history of inscriptions in Iran and examines the political status of this issue. According to the author, inscriptions were the most important means of transmitting culture, legitimizing the divine and religious legitimacy of the Achaemenid kings and manifesting the glory of their civilization. But in the present paper, the authors' efforts are focused on the issue of political instability in the Achaemenid rule, and the next most important factors that challenge the legitimacy and political stability of this government are to be addressed. An issue that eventually led to the collapse of this imperial dynasty.

Theoretical Framework, Political Instability Theory, David Saunders

In general, the concept of stability and instability is identified with four characteristics. The first characteristic, value and normative, and the second characteristic, is relative. The third characteristic is the degree of affinity and distance from some characteristics and the fourth feature is timing. In its operational definition, some mean the order in the course of political interactions, some in the sense of political institutionalization, some predictable political behavior, some of the other continuity and continuity of the political system, and some in the sense of the absence of violence, some in the sense of The existence of a regime of law, a group means a lack of structural and other changes in the sense of a combination of previous topics have received a special attention. In general, the definition of stability, while not having conflicts with transformation, must also entail the survival of the system [2].

David Saunders mentions the inconsistencies of the five consequences of regime change, government change, community change, violent challenges, and peaceful challenges, along with indicators and examples [9], which, with the abolition of features, Involvement, and adding some other things to complete it, can be a success for the present study. Political instability has the same level of politics, levels and dimensions. The precise conceptualization and systematic study of instability requires the separation and definition of these levels and dimensions. This paper identifies several main dimensions for political instability: political system, political regime, political norms, political authorities and political decisions (policies). Saunders considers political instability to mean a change or a challenge in government, regime and political society outside the usual patterns, and emphasizes the variability and relative instability of times and places. He addresses the emergence of each of the phenomena of challenge and change at two levels of political regime (goals, methods, and degree of political participation) and government (policy makers), and sets indicators for each of them. The following table summarizes his discussions on the indexation of political instability:

Table1: Political instability indicator by David Saunders, Source [10]:

Instability Indicators	Scope of Instability	Type of Instability
1. Change in norms and rules; 2. The occurrence of successful coups; 3.Changing the party system; 4. changing the position of the military	Change in the political regime Goals, methods and degree of political participation	Change
1.Change in executive chiefs (President or Prime Minister) 2.Change or repair the cabinet	Change in government (Custodians and executive agencies)	
1. Guerrilla attacks; 2. Riots; 3. Deaths from political violence, 4. Failure coups	The challenge against the political regime	Challenge
1. Strikes; 2. Protest rallies	The challenge against the government	

Effective Structures in Consolidating Achaemenid Power

The Achaemenid Empire was able to maintain itself through the use of military organization, capable leaders, extensive government structure, bureaucracy, and power relations. Some of the most important effective structures in consolidating the Achaemenid power include:

King's Position

At the center of the Achaemenid power structure was the king. The king was the ultimate source of law, foreign relations and politics, the glory of the empire, the propaganda and the main source of the imperial military power. The great king of Persia and his court were the ultimate manifestation of the power of the empire, providing extraordinary power to the administration of the state. The king gains its power through its pervasive role for the aristocracy and its combination with military and civilian roles as well as individual relationships [11].

Glory of Court as the Embodiment of the Great King's Power

The royal court itself served as the embodiment of the Great King's power. In fact, the glory of court served the purposes of the Great King for the visitors of the capital who served in distant satraps. They served as propaganda purposes for the Great King. Ghirshman gives a description of the way foreign officials came to serve the great king in Apadana of Persepolis. Foreigners were passing through the palace gate, which complete with gold and silver, clearly displaying the great power and power of the great king. The ranks were then ordered to pass in front of the Great King while the King watched from a royal box [6]. The walls throughout the Apadana Palace were adorned with images of the Great King, embodying the power of the empire and honoring them as they passed. Foreign officials, after passing through a number of meandering halls, would probably eventually reach the luxurious room where the great king would welcome them. The whole complex process at the court was a clear manifestation of imperial propaganda that, as a powerful tool, helped to consolidate and develop the royal power [12].

Persian Aristocracy and the Preservation of Imperial Power

The Persian aristocracy had joined the state machine to carry out their roles and duties. During the early years of the empire's formation, the Persian aristocracy needed to be carefully managed to avoid jeopardizing the cohesive relationship between the monarchy and Satrapi authorities. In fact, Darius the Great realized that the real power of the aristocracy was challenging the monarchy.

To succeed Cambyses, Darius faced widespread revolts throughout the empire that had to be severely disrupted. This shows that many of his nobles were as legitimate as Darius in succeeding the Great King. Such an attitude would later lead to widespread internal conflicts and warfare at the time of successor appointment [13].

To counteract this trend, Darius raised the issue of attaching to the Great King, and attached himself to Cyrus the Great, claiming to be his legitimate heir. Historical sources show that Cyrus was accepted as the legendary founder of the Achaemenids and was widely respected by the people. The design of the personality cult, on the one hand, thwarted the aristocracy's plans for the throne, and on the other hand, the formalities of the Persian court led to the creation of a personal relationship between each aristocrat and the king. The originality of the clan was what the Persian aristocrats came to identify with. The great kings successfully completed aristocratic cycles and circles to ensure their loyalty to government and the court. In this way, the great kings were able to rely on a relatively loyal aristocracy [14].

The Role of the Satraps in Consolidating and Expanding the Power of the Achaemenid Empire

The Empire was divided into smaller units known as the Satrap. Most of them were provided by satraps who were directly responsible to the Great King. The satrap word in ancient Persian means guardian of the country the equivalent is the governor. Satrap represented the Great King in the Satrapian realm and was directly accountable to the King. Although power was inherited in Satrapi within the family, as was previously mentioned about Farnakeh, still any potential satrap could only be appointed with the approval of the Great King and play his role with his consent. The Achaemenid kings always combined local practical management with direct obedience to the great king and accountability to him. There have been exceptions to the appointment of a Satrap [15]. In some cases, the great king also allowed the local ruler to perform the duties of a satrap and ruler of a region. Xenophon points out that local emirs retained power in Cilicia and Cyprus, and the Achaemenids never sent a satrap to these areas to rule. This shows that the Achaemenids were flexible in certain cases and did not insist strictly on their own standards and did not insist on the complete centralization of administrative processes. Such a policy reflected the Achaemenid understanding that they ruled different peoples and very different civilizations [16]. Satrap has a number of responsibilities for managing its Satrap, roles such as paying for military service, sending an annual tax to the Great King, establishing justice and settling disputes in the Satrapian territory. Thucydides believed that when a satrap called Thisafren failed to pay his tax on time, he received a warning from the Great King. This again demonstrates having responsibility for the Great King and providing military power in return for the tax. Paying tax to the Great King was a key Satrap responsibility, and the tax rate was determined based on an assessment of the soil's economic productivity. Darius I was the initiator of many components of the Persian administrative system. At his time, the paying tax was standardized by assessing the status of each satrap. In other words, this tax was based on the average annual yield of agricultural products. The annual payment was made in silver or sometimes something else. The tax sent to the capital served as a private reserve for the Great King [17].

Systematic Bureaucracy

The administrative structure of the Achaemenids proved their flexibility and inclusiveness in cases where they were able to adapt to the realities of a multi-faceted empire. The result was an administrative system that proved largely viable for over two centuries until the Achaemenid power was destroyed by Alexander the Great [18]. Flexibility, attention to detail, centralization along with some local adaptations formed the Achaemenid government structure, and the Achaemenid state proved to have a significant response to the challenges of an empire of unprecedented size and complexity. Three officials have been identified to ensure the effectiveness of the Achaemenid administration. The legal representative of the stateor King's Ear, the State Inspector or King's Eye and especially a powerful royal secretary. The king's use of these people was a clear sign of the Achaemenid efforts to create a system of control and balance in the administrative structure to ensure an efficient and accountable bureaucracy. Another key example of the great king's control over his officials lies in the maintenance of the so-called royal road. The great kings used these

roads as a means of conveying messages through couriers as well as for military purposes [19]. Along the royal road, the journey from Shush to Sardis, which typically took three months, could take a week. The Achaemenid kings clearly understood the importance of maintaining communication and overseeing their vast territory to ensure loyalty and adherence to the distant Satrapies. On the other hand, to further enhance the effectiveness of the Achaemenid administration, an in-house control system was also created to ensure that the satraps performed their duties properly. The satraps and military commanders complained when they thought someone else had failed to do their job properly. Even the great king sent authorities who were personally accountable to the king to monitor and evaluate Satrap's actions and had to carefully monitor Satrap's behavior and effectiveness [20].

Ahura Mazda Ritual
Another important base of consolidation of power and political stability in the Achaemenid dynasty is the Ahura Mazda ritual. Whether or not the Achaemenid kings Mazda worship have been proven to be a problem has been argued by various authors, but some historical evidence, inscriptions, and inscriptions from that era suggest that at least Mazda worship of many Achaemenid kings may be proved. This is especially tangible with regard to the divine right of kings. Some of the most important shares between the beliefs of the Achaemenid kings and Zoroastrianism can be summarized as follows:
1. Share in Ahura Mazda's name as a god in both rituals;
2. Share in the name of Mehr and Nahid, mentioned in the Achaemenid ritual as a god and in the Mazdisna ritual as angels;
3. Worship and Prayer of fire and the setting up of a fireplace
4. Believe in Rta or Asha;
5. Share in attitude about creation. In the Achaemenid inscriptions, creation is a step-by-step that can be adapted to the Gahambar in the Mazdisena ritual [21].
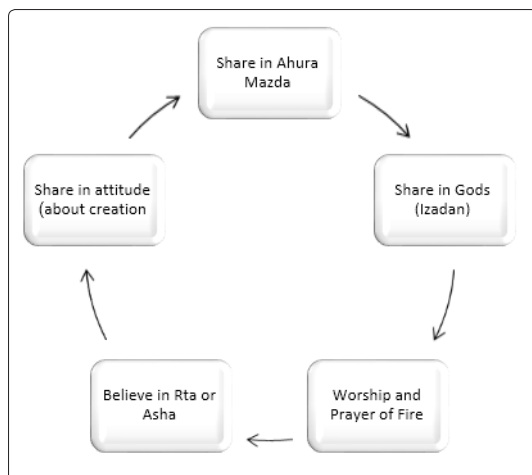
In general, the interaction between the Achaemenid kings and Ahura Mazda ritual and its missionaries has been documented in many historical periods of ancient Iran, and mutual support has been provided by the propagandists of the Ahura Mazda and the Achaemenid kings. On the one hand, the divine legitimacy of monarchy gave to the Achaemenid kings by Mazda clergy on the one hand, and on the other hand, many Achaemenid kings made Ahura Mazda the official religion of the country. However, they also respected followers of other religions.

In this regard, the Achaemenid approaches in support of Ahurai ritual are:
### Development of monotheistic beliefs
The development of monotheistic beliefs by the Achaemenids also changed the meaning of history and historiography. History was no longer the dispersed, disparate narrative of the various nations in the Imperial domain, but history had a unity moving in the light of divine will towards a transcendent goal. This goal was the human peace and prosperity that was achieved through a credible effort to reinforce the elements of life and development.

Prohibition of divine worship
In Ahura Mazda ritual, the practice of alien worship has been denied and has always emphasized monotheism. Darius banned the worship of the alien god. He know himself as Ahura Mazda representative, he oppressed the Elamites who sacrificed for the court. Darius's battle with Gaumata magus was not only a political war but also a religious war between the Zoroastrian neo-religious and the material Magus [22]. Xerxes also emphasizes his role in destroying the Divdans. He goes on to say that he sacrificed for Ahura Mazda at the place of the Diodans and did so under the order of Artaka Barzamani [23].

The Promotion of Zoroastrian Culture Such As the Burial of Achaemenid Kings on This Basis
The manner of burial of the Achaemenid kings, which appears to be contrary to the rules enshrined in the videodad, also provides the grounds for their controversial Zoroastrianism [24].
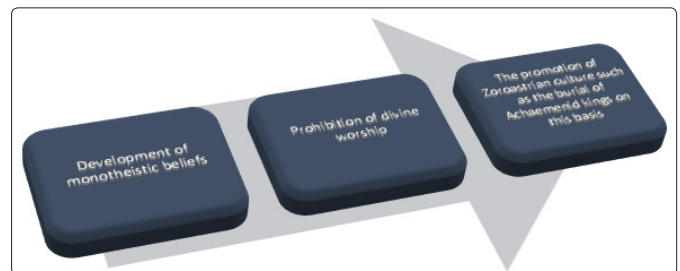
The Main Reasons for the Instability of the Achaemenid Kings Based on the Theory of David Saunders
Change in the Political Regime
Changing norms and rules
One of the most important norms and rules of the Achaemenid kings was the respect and reverence of the ethnicity, traditions and cultures of the people who were in their subcategory. This policy was even applied to the enemies even later. For example, Cyrus the Great, the founder of this dynasty, after the conquest of each state, settled the peace and security of the whole, liberated the captives in the form of adherence. Avoid any bloodshed and plunder and left the inhabitants of the rich countries in relative prosperity [25]. This policy went on to undergo a profound transformation, in which the Achaemenid king of Cambyses continued to plunder and bleed after conquering every place. In various ways, he humiliated the elders and the people of the states, in a manner that caused the anger of many people in the state. Of course, only the relatives of the victim were not the victims of his anger and wrath, but the Persians and his closest brother also did not protect him from his actions [11]. Another important normative change, which the Achaemenid kings after Cyrus the great and contrary to him do, is a sexual encounter with slaves and women of enemies, which was regarded as a booty of war. This policy was implemented by Darius. It was normal that

he received a certain number of women from among the tribes to receive a certain amount of tribute from any people. In fact, it can be said that humans, including women, have behaved like commodities [26]. From other normative changes and laws that were applied among the Achaemenid kings after Cyrus, Cambyses married his sisters. He then ordered the judiciary to find a law in which the king became the source of the law in the country. In fact, he dismissed the rules of the ruling and acted on the basis of personal opinion and opinion [12].

The Occurrence of Successful Coups
In principle, the occurrence of coups in the Achaemenid dynasty can be divided into two categories. The first category was coup d'état by military forces, ministers and reigning forces, and the second one was the coup d'etat that had taken place by the princes and the throne claimants. On the other hand, the issue that affected the coups in the Achaemenid dynasty was the issue of the tyranny of the kings. This, along with the cruelty of some of the Achaemenid kings, became the bedrock of their fall. For example, Ardeshir III, due to the many tyranny that he suffered, was confronted with the conspiracy and coup of some high- ranking military men, accompanied by Bogusas Khaje, the powerful minister, who ultimately led to his murder [26]. The occurrence of a coup and conspiracy among the Achaemenid kings continued. Similarly, the Sogdinsans also provided the second Khershahriy with a soft coup, causing the murder of his brother [27]. Another example is the assassination of Xerxes. After the 20th anniversary of his reign, in October 465 BC, he was killed in his dormitory by the Armanan royal army and a Kwaja named Mitra or Spontomitra, who had been collaborating with each other [27]. The culmination of the coup d'état among the Achaemenid kings, the conspiracy, the coup d'état and the slaughter of Bardiy, was the legal heir of Darwish I by the Cambyses II [28].

Changing the Status of the Military
The successive changes among the commanders and their un installation and continuous installation on the one hand, and the dismissal of native commanders and the installation of commanders who were considered alien in different areas, on the other hand, not only did not have credit for the new commanders. But also caused disturbance among former commanders, their coalition against the central government and even their absence in important wars. This made it difficult for Darius III to fight in the battle with Alexander, the sympathy of the tribal elders and senior military commanders. This issue continued to be another important result. When the core of the main commanders split up and replaced by other commanders, the commanders' commitment was also deeply transformed. In other words, the new commanders did not show the fanaticism of a Persian commander. For example, in the battle of Mickal and when the defensive fence was defeated at the time of Xerxes, all the Corps, with the exception of the Persians, fled and fled because the Persians defended their values, interests and interests, the interests and necessities which necessarily It was not the same with the interests and values of the other tribes that had been mobilized to complete the Corps [29].

The Challenge against the Political Regime
Exacerbation of Riots and Protest Demonstrations
Unlike the rule of Cyrus the Great that tolerance, respect and freedom were well implemented by ethnic groups, religions and cultures, many other Achaemenid kings did not pay attention to this principle. In other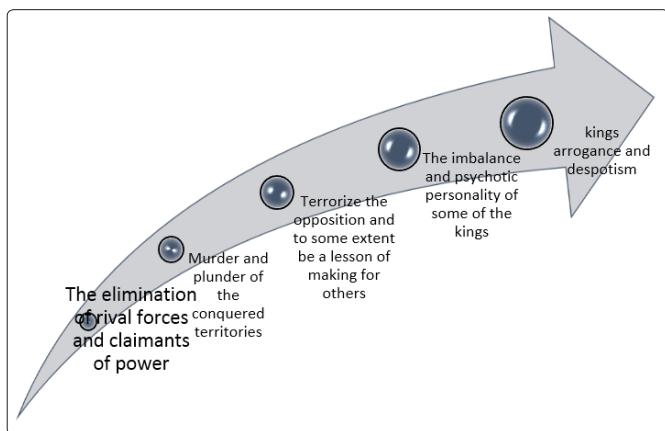 words, with the adoption and implementation of such a policy, Cyrus the Great created some unions, some of the opposing ethnic groups, but this policy was not only implemented after him, but also the bedrock of many riots. For example, at the time of Darius, the Egyptians protested vastly. The main reason was that they had a detailed background and wanted more independence and freedom in order to maintain their values. Indeed, the Egyptians' interest in their national and religious values, which was ignored by Darius, was the main cause of the rioting of the peoples of that land. Most of the second cause of protests and demonstrations was due to its poor tax burden and heavy burden. The tax havoc on the peoples' families and the stagnant survivors of the treasury receipts did not result in economic repression, which made it difficult for Darius III to fight with Alexander, the companionship and sympathy of the affiliated peoples [30]. During the reign of Xerxes to Darius III, the central government was severely challenged; insurrection and rebellion were common in some states; even during the ardashir II, the satraps' power and disobedience had reached a level where some in their own name Coins were multiplied. It can be said that at the time of the late Achaemenid kings, there was no need for the account of the return and response of the satraps to the king, and each of the satraps was the absolute ruler of their territory; therefore, the tyranny of each of the satraps was the highest It was clear that this was the subject of the most protests and protests followed by chaos.

Deaths Caused by Political Violence
The political violence that has been committed among the Achaemenid kings after Cyrus can be divided into several categories. The first category was the political violence of the king. In the same way that the Shah's autocracy and authoritarianism considered any kind of deliberate deliberation and benevolence advocated by his bounty as an insult and immediately became the basis of the murder of that person. For example, Darius III, when he saw the troops that had been prepared to confront Alexander, saw the great numbers of the Revolutionary Guards, so proud that he considered the criticism and logical guidance of his Greek commanding officer insulting, ordered to be murdered He gave [12]. The second type of deaths from political violence among the Achaemenid sultans was the imbalance and psychological distress of some of the kings of this dynasty, such as Cambyses, who, with the smallest, small event, issued murder orders, so that even the most loyal forces His intimidation and murder were not safe [27].

The third type of deaths from political violence among the Achaemenid sultans has been to terrorize the opposition and to some extent be a lesson of making for others. Ardeshir II condemned the judges who mistakenly made some time to revive their skin and to spread the justice of the court, so as to be an example to other judges and thus to always see their wrongdoing [12]. Also, Darius I murdered every person who avoided his support in the armed forces and considered the service of the system a duty of all the tribes [31]. The fourth type of deaths from political violence among the Achaemenid sultans was the murder and plunder of the conquered territories and the religious opposition of those cities. Xerxes, unlike Cyrus the Great, after the victory in the war with the Greeks, the Acropolis set fire to Athens, killing all the clerics of this city, along with a large number of its inhabitants.

The fifth type of murder was the elimination of rival forces from the Achaemenid kings. Ardeshir III, after his stability, initially executed all his close relatives so that he would not plot in the future until he killed his eighty brothers within a day [27].

The elimination of rival forces and claimants of power

Murder and plunder of the conquered territories

Terrorize the opposition and to some extent be a lesson of making for others

The imbalance and psychotic personality of some of the kings

kings arrogance and despotism

Failed Coups

Among other things, based on the theory of David Saunders, the political instability underlying the challenge to the political regime is a matter of unsuccessful coups against the governing body. In this regard, after the rule of Cyrus the Great, one of the important components of the weakening and gradual decline of the Achaemenids was the unsuccessful coups of the claimants of power in this dynasty. One of the examples in this regard was the failed Ardavan coup against Ardeshir I. Ardeshir I, after the assassination of his father and his brother Darius, who was the legal successor, sat down on the throne of Ardavan, commander of the guard guard of the King. Ardavan temporarily put Artaxerxes on the bed, and he himself, through his sons, wanted to eliminate him at the time, but Ardashir became aware of the coup and deflected him. Artaxerxes killed Ardavan and his sons and called himself the King [32]. However, the behavior of Cyrus the Great, arranged by the name of the Phoenician who was intended to assassinate him, has been repeatedly mentioned in the history of ancient Iran [33].

Conclusion

This article is an attempt to explain the set of reasons for the weakness and decline of the Achaemenid dynasty based on the theory of political instability David Saunders. The Great Cyrus monarchy is an important milestone in the development of the Achaemenid dynasties. On the one hand, the presence of this royal dynasty was minimal in areas under its rule, gentle in appearance or in other words. First, because the Iranians in the empire were in a minority, and they found that they could balance with tolerance only in the various areas under their jurisdiction. The Achaemenid tolerance method was to allow each region to be ruled by its own local and regional culture and structure. The Achaemenid rule was not based on the exploitation of nations under its sovereignty and did not exploit the resources of these lands, nor did it want to integrate all cultures under a social, cultural, and political center. "Although there was always a central authority for rule: "As a result, the Achaemenid-controlled areas, despite the solidarity of these parts of Iran with the empire, were not directly affected by the central government's program with long-term effects." The structure of the Achaemenid empire based on the political domination of a power It was focused on "exploiting the peripheral economy, central processing, and the distribution of economic resources", in fact, in the form of a Wallerstein global system that can be explained.

Understanding the civilization of Iran during the Achaemenid period, which has a fundamental effect on the later periods, is indispensable for a comprehensive understanding of Iranian culture. From the point of view of the title and title, it is true that the great Imperial Meditate extended its period and then placed its place in the Achaemenid Empire, but the very important point was that the Achaemenid monarchy was nothing but a continuation of the state and material civilization. The same families and the same people continued the process that they chose to move forward with more dynamism and growth, and in a vast space, they expanded it to the base of the world's largest known empire. The Achaemenid Empire was 220 years old. Their rule in the realms of the kingdom - especially at the beginning, has led to the expansion of agriculture, the provision of trade and even encouragement of scientific and geographical research. The moral foundations of this monarchy, especially in the era of those like Kourosh and Darius the Great, include respect for the beliefs of the peoples of the world and the support of the disadvantaged against the mighty, is interesting from a historical point of view. The famous statement of Cyrus during the victory over Babylon, researchers have been an example of the foundations of the rights of people in ancient times. The Achaemenid 220 years (from 550 BC before 330 BC) commanded a large part of the world known that day from the Sindh to Danube in Europe and from Central Asia to Northeast Africa. The Achaemenid Empire fell to Alexander the Macedonian. The great Achaemenid Empire, the founder of which was Cyrus the Great, was recorded in the UNESCO World's largest and first empire according to documents.

Therefore, in a general summit, things like tolerance, tolerance, respect for different cultures and justice can be regarded as one of the most important reasons for the political stability and development of the Achaemenid Empire, where Cyrus the Great constituted the united allies of his most ardent opponents. After Cyrus's death, this issue faced some important challenges and changes. To the extent that not only such policies were not applied, but tyranny, self-rule, justice, extreme nationalism, radical readings of religion, humiliation of non-Iranian races etc., and the cause of the collapse and collapse of this dynasty.

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